



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (*The Multitudinous Mercy Giver*)

1. <i>Ttaha</i> <sup>1</sup> .	طه
2. Not We descended on you <sup>g</sup> The Qur'an <sup>x</sup> to [you <sup>s</sup> ] (have) misfortune <sup>2</sup> .	مَا أَنْزَلْنَا عَلَيْكَ الْقُرْءَانَ لِتَشْقَى ﴿٢﴾
3. Except a reminder <sup>w<sup>3</sup></sup> for whomever <i>yakhsha</i> ([he] reverentially-fears).	إِلَّا تَذَكَّرَ لِمَنْ تَخَشِّي ﴿٣﴾
4. A descending <sup>4</sup> from Who <sup>p</sup> [He] created the Earth <sup>w</sup> and the Heavens <sup>w</sup> the highs.	تَنْزِيلًا مِّنْ حَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ﴿٤﴾
5. <i>Ar-Rahma'</i> no on The <i>Arshe</i> <sup>5</sup> ( <i>Throne of Kingship</i> ) <i>istawa</i> <sup>6</sup> ([He] set Himself).	الْرَّحْمَنُ عَلَى الْعَرْشِ أَسْتَوَى ﴿٥﴾
6. For Him what (are) in the Heavens <sup>w</sup> and what (are) in the Earth <sup>w</sup> and what (are) between [them] both and what (are) under the <i>thara</i> <sup>7</sup> ( <i>moistened-soil</i> ).	لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُما وَمَا نَحْتَ الْثَّرَى ﴿٦﴾
7. And <i>en</i> (if) [you <sup>s</sup> ] louden by the say then verily He knows the secret and <i>akhf</i> <sup>8</sup> ( <i>more hidden</i> ).	وَإِنْ تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ الْأُسْرَارَ وَأَخْفَى ﴿٧﴾
8. Allah, no an <i>elaha</i> ( <i>a deity</i> ) except Him; for Him (are) the names the <i>husna</i> <sup>w</sup> ( <i>ultimate-around-most-beautiful</i> ) <sup>w</sup> .	الَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴿٨﴾
9. And has <i>ataka</i> ( <i>happened to you</i> <sup>g</sup> ) Mosa's ( <i>Moses</i> ) discourse.	وَهُلْ أَتَنِكَ حَدِيثُ مُوسَى ﴿٩﴾
10. <i>Edh</i> (when/since) [he] saw a fire <sup>w</sup> ; then said [he] to his family <sup>w</sup> : <i>emkotho</i> ( <i>let-you<sup>z</sup> stay/tarry</i> ); verily I sensed-/perceived a fire <sup>w</sup> ; <i>la'alla</i> ( <i>craving currently unavailable deed that/ perhaps</i> ) <i>aa'tee</i> ([I] bring to) you <sup>b</sup> of it <sup>w</sup> by a brand or [I] find on the fire <sup>w</sup> a divine-guidance <sup>x</sup> .	إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ أَمْكِنْتُو إِنِّي أَنْسَتُ نَارًا لِعَلَىٰ عَاتِيكُمْ مِنْهَا بِقَبْسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى ﴿١٠﴾
11. Then <i>lamma</i> (when/ whence) <i>ataha</i> ([he] came to it <sup>w</sup> ) [he] (had been) called: O, Mosa ( <i>Moses</i> ).	فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى ﴿١١﴾

<sup>1</sup> See the Lexicon attached to this Translation for commentary.

<sup>2</sup> Here again, in English there is *no* way to directly say “تُشْقَى” *per se*; as there is no verb for *misfortune* or its synonyms or words that carry its meaning. So we resort to indirect ways to convey the idea, hence: “receive misfortune” which is a noun prefixed by a verb rendering the action of this noun.

<sup>3</sup> The word “الذِّكْرَ” means *that which reminds or by which one is reminded*. See *البصائر*. And the word “الذِّكْرَ” = reminder is a feminine gender, hence “<sup>w</sup>” is superscripted to it.

<sup>4</sup> The word “تَنْزِيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See *التاج*.

<sup>5</sup> See the Lexicon attached to this Translation for more elaboration on this wondrous word.

<sup>6</sup> The word “*istawa*” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the “how” did He “*istawa*” is not knowable, because there is nothing to compare Allah with to know the “how” of His action.

<sup>7</sup> The word “الثَّرَى” is moistened soil. Hence, it is “الثَّرَى” and not “الترَاب” = sand and dust.

<sup>8</sup> In English I know of no superlatives for “hide” *per se*. So we transliterate and parenthetically explain.

12. Verily I, I am your <sup>t</sup> Lord; so <i>ekhla'a</i> <sup>d</sup> ( <i>easily-take off</i> ) your <sup>t</sup> shoes;verily you <sup>g</sup> (are) by the valley the holy <i>Ttowa</i> <sup>10</sup> .	لَقَّ أَنَا رَبُّكَ فَأَخْلَعَ نَعَلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طَوَى ﴿١﴾
13. And I chose you <sup>g</sup> ; so <i>ista'me'a</i> ( <i>affirmably listen [you<sup>s</sup>]</i> ) for what ( <i>is being</i> ) revealed <sup>11</sup> .	وَأَنَا أَخْرَتُكَ فَأَسْتَمِعُ لِمَا يُوحَى ﴿٢﴾
14. Verily I, I am Allah; no an <i>elaha</i> ( <i>a deity</i> ) except Me; so let worship Me [you <sup>s</sup> ]; and <i>a'qem</i> <sup>12</sup> ( <i>let-[you<sup>s</sup>] up-to-fulfill the prescribed obligations of</i> ) the Prayer <sup>w</sup> for My <i>thekre</i> ( <i>remembrance</i> ).	إِنَّمَا أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمْ الصَّلَاةَ لِذِكْرِي ﴿٣﴾
15. Verily The Hour <sup>w</sup> ( <i>is</i> ) <i>aa'teyaton</i> ( <i>approaching</i> ) <sup>w13</sup> ; <i>akado</i> ( <i>[I] almost/ nearly</i> ) manifest/conceal <sup>14</sup> it <sup>w</sup> to be requited every a self <sup>w</sup> by what [ <i>it<sup>w</sup></i> ]endeavors <sup>15</sup> ( <i>for</i> ).	إِنَّ الْسَّاعَةَ إِذَا آتَيْتُكَ أَكَادُ أَخْفِيَهَا لِتُجَزِّي كُلُّ نَفْسٍ بِمَا تَسْعَى ﴿٤﴾
16. So let not assuredly repel you <sup>g</sup> <i>a'n</i> ( <i>off</i> ) <i>it<sup>w</sup></i> who <sup>p</sup> [he] believes not by <i>it<sup>w</sup></i> ; and <i>ettaba'a</i> ( <i>[he] closely-followed</i> ) his <i>hawa</i> ( <i>tendentious liking</i> ), then die-out <sup>16</sup> [your <sup>s</sup> ].	فَلَا يَصِدَّنَكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَانَهُ فَتَرَدَى ﴿٥﴾
17. And what( <i>is</i> ) <i>telka</i> <sup>w</sup> ( <i>she-that afar-it/ it<sup>w</sup> / that</i> ) <sup>w</sup> by your <sup>t</sup> <i>yameene</i> ( <i>right-hand</i> ), O, <i>Mosa</i> ( <i>Moses</i> ).	وَمَا تِلْكَ بِيَمِينِكَ يَنْمُوسَى ﴿٦﴾
18. Said [he]: she is my staff <sup>w</sup> ; [I] lean on it <sup>w</sup> ; and <i>ahoshsho</i> <sup>17</sup> ( <i>I pull tree branches/ so leaves fall</i> ) by <i>it<sup>w</sup></i> over my sheep; and for me in [ <i>it<sup>w</sup></i> ] other motives.	قَالَ هِيَ عَصَائِي أَتَوْكُؤُ عَلَيْهَا وَاهْشُ بِهَا عَلَى غَنَمِي وَلَ فِيهَا مَغَارِبُ أُخْرَى ﴿٧﴾
19. Said [He]: throw it <sup>w</sup> O, <i>Mosa</i> ( <i>Moses</i> ).	قَالَ أَلْقَهَا يَنْمُوسَى ﴿٨﴾
20. So [he] threw it <sup>w</sup> ; then <i>edha</i> ( <i>suddenly/ whereas</i> ) [she] ( <i>is</i> ): a snake <i>tas'aa</i> <sup>18</sup> ( <i>energetically running</i> ) <sup>w</sup> .	فَأَلْقَنَهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ﴿٩﴾
21. Said [He]: let-take it <sup>w</sup> [you <sup>s</sup> ] and let-not fear [you <sup>s</sup> ]; [ <i>We</i> ]shall return it <sup>w</sup> to its <sup>w</sup> <i>serata</i> ( <i>state<sup>w</sup></i> ) the former <sup>w</sup> .	فَالَّذِي خَذَنَهَا وَلَا تَخَفَّ سَعِيْدُهَا سِرَّهَا الْأَوَّلِ ﴿١٠﴾
22. And let-draw [you <sup>s</sup> ] your <sup>t</sup> hand <sup>w</sup> to your <sup>t</sup> wing <sup>19</sup> ( <i>armpit/ upper arm/ side</i> ) [ <i>it<sup>w</sup></i> ] egresses white of other than an ill, <i>Aya'tan</i> <sup>w</sup> ( <i>miracle/ sign</i> ) <sup>w</sup> another <sup>w</sup> .	وَأَضْمَمْهُ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ سُوءٌ أُخْرَى ﴿١١﴾
23. To [ <i>We</i> ] show you <sup>g</sup> of Our <i>Aya'te</i> <sup>w</sup> ( <i>miracles/ signs/ proofs</i> ) the <i>kubra</i> <sup>20</sup> ( <i>she-biggest</i> ).	لِتُرِيكَ مِنْ إِيمَانِنَا الْكُبْرَى ﴿١٢﴾

<sup>9</sup> The word “خلع” in “نزلع” = “خلع” = “نزلع” however “نزلع” means took-off *quickly* while “خلع” means took off *easily*, in other words: *take your time* and “easily take-off your shoes.” See [الهادي](#).

<sup>10</sup> That is “Towa” is the name of the holy valley.

<sup>11</sup> The word “أوحى” in “يُوحَى” denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “الوحى” is fire or king. See [اللسان](#).

<sup>12</sup> That is you<sup>s</sup> must uphold/sustain/maintain all the prescribe obligations of the Prayer.

<sup>13</sup> In Arabic “Hour” is a *singular feminine*, thus the pronoun referring to it is “ة,” so, it’s superscripted by<sup>w</sup>.

<sup>14</sup> The word “أخفى” in “اخفيها” carries *paradoxical* meanings: manifest or conceal. See [الهدى](#) and [التفاسير](#).

<sup>15</sup> The word “سعى” has *several* meanings, depending on the context: (1) “يَمْعِنِي عَدًا دُونَ الشَّدَّ” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “يَمْعِنِي مَشَى أَوْ مَضَى” i.e. treaded = walk on, over, or along; (3) “عَمَلَ بِاِجْتِهَادٍ” = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “يَمْعِنِي قَصْدٍ” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إِلَى” and when it is in the sense of “work” then it is made transitive by “اللام”.” See [اللسان](#), and [الصائر](#).

<sup>16</sup> The word “تردي” means *to die out, cease living completely*.

<sup>17</sup> The word “أهش” has several meanings, among them: pulling the tree branches to make leaves fall and thus produce fodder for the sheep. See [التاج](#).

<sup>18</sup> See footnote 15 above regarding سعي.

<sup>19</sup> The word “جناح” = “wing” has several meanings (*armpit, upper arm, side*) any one or all could be applicable.

24. Let-go [you <sup>s</sup> ] to Pharaoh; verily he tyrannized.	أَذْهَبْ إِلَى فَرْعَوْنَ إِنْهُ طَغَى
25. Said [he]: my Lord, <i>eshrab</i> <sup>21</sup> ( <i>let-[You<sup>s</sup>]: delightedly open</i> ) for me my [chest].	فَالَّرَبِّ أَشْرَحْ لِي صَدْرِي
26. And let facilitate [You <sup>s</sup> ] my matter.	وَسَيَّرْ لِي أَمْرِي
27. And let-untie [You <sup>s</sup> ] a tie of my tongue.	وَأَحْلَلْ عُقْدَةً مِنْ لِسَانِي
28. ( <i>So that</i> ) they <sup>z</sup> understand my say.	يَفْقَهُوا قَوْلِي
29. And let-make [You <sup>s</sup> ] for me a minister of my folk <sup>w</sup> .	وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي
30. Haroona ( <i>Aaron</i> ) my brother.	هَرُونَ أَخْرِي
31. Let-harden <sup>22</sup> [You <sup>s</sup> ] by him my stamina.	أَشْدَدْ بِهِ أَزْرِي
32. And let-partner <sup>23</sup> him [You <sup>s</sup> ] in my matter.	وَأَشْرَكْهُ فِي أَمْرِي
33. So-that <i>nosabbeho</i> <sup>24</sup> ([we] say: <i>subhana Allah</i> ) (to) You <sup>g</sup> multitudinously.	كَيْ نُسْتِحْكَ كَثِيرًا
34. And [we] remember You <sup>g</sup> multitudinously.	وَنَذْكُرَ كَثِيرًا
35. Verily You <sup>g</sup> , You <sup>g</sup> were, by us <i>Basseeran</i> ( <i>keen: Seer/-comprehensive Knower of the facts and their ultimate consequences</i> ).	إِنَّكَ كُنْتَ بِنَا بَصِيرًا
36. Said [He]: <i>qad</i> ( <i>already and affirmatively</i> ) <i>otehta</i> ( <i>had been accorded/given you<sup>g</sup></i> ) your <sup>t</sup> quest, O, Mosa ( <i>Moses</i> ).	فَالَّقَدْ أُوتِيتَ سُؤْلَكَ يَمْوَسِي
37. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) surely <i>manana</i> <sup>25</sup> ( <i>We had graced Our boon<sup>w</sup></i> ) on you <sup>g</sup> [ <i>once<sup>w</sup>another<sup>w</sup></i> ] <sup>26</sup> .	وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى
38. <i>Edh</i> ( <i>when/since</i> ) We [revealed] <sup>27</sup> to your <sup>t</sup> mother what ( <i>could be</i> ) revealed/revealable <sup>28</sup> .	إِذْ أَوْحَيْنَا إِلَى أُمِّكَ مَا يُوحَى
39. That let-throw him [you <sup>y</sup> ] in the Ark then let-throw [him] <sup>29</sup> [you <sup>y</sup> ] in the <i>yamme</i> ( <i>deep and extended body of salty or sweet water</i> ); then let-throw [him] the <i>yammo</i> (=yamme) by the bank, ( <i>there</i> ) takes [him] a foe <sup>30</sup> for Me, and a foe for him; and I cast on you <sup>g</sup> a fondness <sup>w</sup> from Me; and to <i>tossna'a</i> <sup>31</sup> ([you <sup>s</sup> ] be masterly/proficiently and perfectly reared up) on My Eye <sup>32</sup> .	أَنْ أَقْذِفِيهِ فِي الْتَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلَيُقْهِ الْيَمُ بِالسَّاحِلِ يَا حَذْدُهُ عَدُوَّ لِي وَعَدُوُّهُ وَالْقِيَتُ عَلَيْكَ حَبَّةً مِنِّي وَلَنْ تُصْنَعَ عَلَى عَيْنِي

<sup>20</sup> The word “الكُبْرِي” is the feminine of “الْأَكْبَرِ” = “the biggest,” See *الهادِي*.

<sup>21</sup> The expression “انْسَرَحْ صَدْرِهِ” is an Arabic tongue expression meaning his chest became: *delightedly opened*. So, in this great Ayah, the expression “رب إشْرَحْ لِي صَدْرِي” translated as “my Lord: let [You<sup>s</sup>] *delightedly open my chest*,” and Allah knows best, may Allah make me contented.

<sup>22</sup> The word “أشدَّدْ” is “ فعل أمر فاعله أنت ” = “ashdَdَ.” i.e. a command verb and its subjective noun is “You.” See *إعراب القرآن* لـ *محمود صافي*.

<sup>23</sup> Ibid, only regarding “أشدَّدْ”

<sup>24</sup> The phrase “*subhana Allah*,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

<sup>25</sup> The word “يُمَنَّ” means “يُعْمَلُ” in “مِنْ” “يُعْمَلُ” That a “boon He graces it.”

<sup>26</sup> The word “مرَّةٌ” translated as “she-once,” because “مرَّةٌ” is a feminine noun, and since “another” is an adjective qualifying “مرَّةٌ” therefore it must likewise be feminized too. So, we have “she-once she-another.”

<sup>27</sup> See footnote 11 above regarding *revealed*.

<sup>28</sup> Ibid.

<sup>29</sup> The pronoun “هُ” in this “فَاقْذِفِيهِ” could refer to the *Moses* or to the *ark*, as the *ark*, in Arabic, is a *masculine gender* in the *singular*. Hence [him] in the translation as above.

<sup>30</sup> The word “عدٌّ,” in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) “multitudinous foe,” see *الهادِي* and *اللسان*.

<sup>31</sup> The word “صُنْعٌ” is rooted in the verb “صَنَعَ,” which means (1) *carefully chose*, or (2) *carefully crafted* or (3) to approach perfection in making of (anything) or rearing up of any human or animal.

<sup>32</sup> Note here that addressing Moses (*peace be on him*) Allah says: “On My eye.” While addressing Mohammad (SAWS) in *Surat at-Toor*, Allah says: “So, verily you<sup>g</sup> (are) by Our eyes.” (52: 48). What a great honor for our Prophet Mohammad (SAWS).

40. Edh (*when/while*) your<sup>t</sup> sister walks then says [she]: shall [I] lead you<sup>b</sup> on (*to*) whom<sup>a</sup> [he] sponsors<sup>33</sup> him; then We returned you<sup>g</sup> to your<sup>t</sup> mother, so that the eye<sup>w</sup> *taqarra*<sup>34</sup> (*cools*)<sup>w</sup> and not saddens [she]; and you<sup>g</sup> killed a self<sup>w</sup> then *najjaynaka* (*repetitively delivered you<sup>g</sup> We*) from the afflicter and We essayed you<sup>g</sup> *fotonan* (*absolute-essay*); then waited you<sup>h</sup> years<sup>w</sup> in *Madyan*'s folks<sup>w</sup>; afterwards you<sup>h</sup> came on a fate<sup>35</sup> O, *Mosa* (*Moses*).

إِذْ تَمْشِي أُخْتَكَ فَتَقُولُ هَلْ أَدْلُكْرُ  
عَلَىٰ مَنْ يَكْفُلُهُ فَرَجَعْتَ إِلَىٰ  
أُمِّكَ كَمَا تَقَرَّ عَيْنَهَا وَلَا تَحْزَنَ  
وَقُتْلَتْ نَفْسًا فَنَجَيْتَكَ مِنَ الْغَمَّ  
وَفَتَنَكَ فَنُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ  
مَدِينٍ ثُمَّ جِئْتَ عَلَىٰ قَدْرِ يَنْمُوسَىٰ

41. And I *issittana'ato*<sup>36</sup> (*I chose and especially-perfectly reformed*) you<sup>g</sup> for Myself.

وَاصْطَعْنَتَكَ لِنَفْسِي

42. Let-go [*you<sup>s</sup>*], you<sup>s</sup> and your<sup>t</sup> brother by My *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) and let-not *ta'neja*<sup>37</sup> (*you both wither/attenuate/abate*) in My *thekre* (*remembrance*).

أَذْهَبْ أَنْتَ وَأَخْوُكَ بِعَايَتِي وَلَا تَنْتَيَا  
فِي ذِكْرِي

43. Let-go you both to Pharaoh, verily he tyrannized.

أَذْهَبَا إِلَىٰ فَرْعَوْنَ إِنَّهُ طَغَىٰ

44. Then let-say you-both for him a soft say; *la'alla* (*craving currently unavailable deed that/perhaps*) him reminisces or *yakhsha* ([he] reverentially-fears).

فَقُولَا لَهُ فَوْلَا لَيْنَا لَعْلَهُ يَتَذَكَّرُ أَوْ  
سَخَشَىٰ

45. Said both: O, our Lord, verily we fear that [he] rails<sup>38</sup> on us or that [he] tyrannizes.

فَالَا رَبِّنَا إِنَّا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا  
أَوْ أَنْ يَطْغَىٰ

46. Said [He]: let-not fear you both; verily I am with you both, hearing [I] and seeing [I].

فَالَّذِي لَا تَخَافَا إِنَّى مَعَكُمَا أَسْمَعُ  
وَأَرِىٰ

47. So *eeteya* (*let-approach you both to*) him, then let-say you both: verily we (are) your<sup>t</sup> Lord's both-messengers; so let-send [*you<sup>s</sup>*] with us Israel's sons and let-not torment them [*you<sup>s</sup>*]; *qad* (*already and affirmatively*) we came (*to*) you<sup>g</sup> by an *Aya'ten*<sup>w</sup> (*miracle/sign/proof*) from your<sup>t</sup> Lord; and peace (*is*) on whom<sup>p</sup> *ettaba'a* ([he] closely-followed) the divine-guidance<sup>x</sup>.

فَأَتَيْاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ  
فَأَرْسَلْنَاهُ مَعَنَا بَنَىٰ إِسْرَائِيلَ وَلَا  
تُعَذِّبْهُمْ قَدْ جَعَنَكَ بِعَايَةً مِنْ رَبِّكَ  
وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ

48. Verily we *qad* (*already and affirmatively*) (*had been*) revealed<sup>39</sup> to us that the torment (*is*) on whom<sup>p</sup> [he] denied and [he] diverted.

إِنَّا قَدْ أَوْحَىٰ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ  
مَنْ كَذَبَ وَتَوَلَّ

49. Said [he]: then who<sup>a</sup> (*is*) Lord (*of*) you both, O, *Mosa* (*Moses*).

فَالَّذِي لَمْ يَرِكُمَا يَنْمُوسَىٰ

50. Said [he]: our Lord (*is*) Who [He] gave every-thing<sup>x</sup> its<sup>x</sup> creation afterwards [He] divinely-guided.

فَالَّذِي لَمْ يَرِكُمَا أَعْطَىٰ كُلَّ شَيْءٍ  
خَلَقَهُ ثُمَّ هَدَىٰ

<sup>33</sup> The word “يَكْفُلُهُ” means to *sponsor*: for his *rearing and taking full responsibility for all his needs*.

<sup>34</sup> The word: “*qarra*”=“قَرَّ”= *cooled*. And the “cooling of the eye” means: the eye's tears have “cooled,” and ceased to flow and became quiet and still, rejoicing for what it saw. In other word: became happy.

<sup>35</sup> The word “*qadaren*=“قَدَرْ” has several meanings: (1) a *status of a decreed task upon you*; (2) that which is appointed by Allah; (3) exalting the Lord; (4) as possessing a marked capability to do a task.

<sup>36</sup> The word “*issittana'atookd*”=“اصْطَعْنَكَ” means I especially chose you and reformed you for a particular purpose.

<sup>37</sup> The word “تَنْبَيَا”=“وَنِي”=literally means: *weakened/distant*. But, Ibn Abbas ( تَرْجِمَانُ الْقُرْآن ) said: “تَنْبَيَا”=“both weaken.” And Qatadah, another Companion, said: “تَنْبَيَا”=“both abate.”

<sup>38</sup> That is in the intransitive sense of excessively expressing objections or criticisms in bitter, harsh, or abusive language.

<sup>39</sup> See footnote 11 above regarding *revealed*.

51. Said [he]: then what ( <i>about</i> ) state ( <i>of</i> ) the generations <sup>40</sup> , the firsts <sup>w</sup> .	قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿١﴾
52. Said [he]: its <sup>w</sup> knowledge has ( <i>it</i> ) my Lord, in a book, neither my Lord strays nor forgets [He].	قَالَ عِلْمُهَا عِنْدَ رَبِّ فِي كِتَابٍ لَا يَضُلُّ رَبِّ وَلَا يَسْرِي ﴿٢﴾
53. Who [He] made for you <sup>b</sup> the Earth <sup>w</sup> <i>mahdan</i> <sup>41</sup> ( <i>bed-/cradle/fixed-expanses</i> ); and threaded [He] for you <sup>b</sup> in it <sup>w</sup> paths and [He] descended from the sky <sup>w</sup> water <sup>x</sup> then <i>akhraja</i> ( <i>emerged/produced</i> ) We by it <sup>x</sup> <i>az'wajan</i> <sup>42</sup> ( <i>pairs/similars</i> ) of sprouts <i>sha'ttan</i> ( <i>variant</i> ).	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُّلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَبَاتٍ شَتَّىٰ ﴿٣﴾
54. Let-eat you <sup>z</sup> and let-pasture you <sup>z</sup> your <sup>n</sup> <i>an'aama</i> ( <i>cattle/camels/sheep and goats</i> ); verily in <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> surely ( <i>are</i> ) <i>Aya'ten</i> <sup>w</sup> ( <i>miracles/signs/proofs</i> ) for the <i>nuha</i> <sup>43</sup> ( <i>inhibitive-intellects</i> ) possessors.	كُلُوا وَأَرْعُوا أَنْعَمْكُمْ إِنَّ فِي ذَلِكَ لَذِكْرٌ لِأُولَئِكَ الَّذِينَ ﴿٤﴾
55. From it <sup>w</sup> We created you <sup>b</sup> and in it <sup>w</sup> [We] return you <sup>b</sup> and from it <sup>w</sup> <i>nokhrejo</i> ([We] produce/emerge) you <sup>b</sup> a <i>taratan</i> <sup>w</sup> ( <i>once/phase/period</i> ) <sup>w</sup> another <sup>w</sup> .	* مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا تُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥﴾
56. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) We showed him Our <i>Aya'te</i> <sup>w</sup> ( <i>miracles/signs/proofs</i> ) all ( <i>of</i> ) it <sup>w</sup> ; then [he] denied and <i>aba</i> <sup>44</sup> ([he] categorically refused).	وَلَقَدْ أَرَيْنَاهُ إِيمَانَنَا كُلُّهَا فَكَذَّبَ وَلَأِنِّي ﴿٦﴾
57. Said [he]: have come you <sup>h</sup> ( <i>to</i> ) us to exit us [you <sup>s</sup> ] from our land <sup>w</sup> with your <sup>t</sup> magic, O, <i>Mosa</i> ( <i>Moses</i> ).	قَالَ أَجْعَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا سَحْرُكَ يَمْوُسَىٰ ﴿٧﴾
58. So <i>la</i> ( <i>surely</i> ) <i>na'ateyann</i> <sup>45</sup> ( <i>assuredly [we] come to</i> ) you <sup>g</sup> by a magic like it <sup>x</sup> ; so let-make [you <sup>s</sup> ] between us and [between] you <sup>g</sup> an appointment, neither unfulfill it <sup>x</sup> we nor you <sup>s</sup> <i>sowa</i> <sup>46</sup> ( <i>even/mutually agreed to</i> ) place.	فَلَنَّا إِنَّكَ بِسُحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا خَلْفَهُ لَنَّا وَلَا أَنْتَ مَكَانًا سُوَىٰ ﴿٨﴾
59. Said [he]: your <sup>n</sup> appointment ( <i>is</i> ) day ( <i>of</i> ) the adornment <sup>w</sup> ; and that ( <i>to be</i> ) thronged the mankind <i>dhoha</i> ( <i>midmorning</i> ).	قَالَ مَوْعِدُكُمْ يَوْمُ الْزِيَّةِ وَأَنْ سُحْشَرَ النَّاسُ ضُحَىٰ ﴿٩﴾
60. Then averted Pharaoh; then [he] gathered his cabal <sup>47</sup> afterwards <i>ata</i> ([he] came in readiness).	فَتَوَلَّ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَنِّي ﴿١٠﴾
61. Said for them <i>Mosa</i> ( <i>Moses</i> ): <i>waylakum</i> <sup>48</sup> ( <i>for you<sup>f</sup>: a lengthy stay in a valley in the Hell/woe/bane</i> ); let-not <i>taftaro</i> ( <i>you<sup>z</sup> craftily fabricate a lie for fraudulent end</i> ) on Allah a lie then	قَالَ لَهُمْ مُوسَىٰ وَلَكُمْ لَا تَفْتَرُوا عَلَىَ اللَّهِ كَذِبًا فَيُسْتَحْتَمِلُ بَعْذَابٍ

<sup>40</sup> The word “قرون” = “generations” is a “broken plural,” so its *qualifier* is to be *feminized*. Hence: first<sup>w</sup>.

<sup>41</sup> The word “مهدا” lends itself to three distinct meanings, and *any* or *all* could be *applicable*.

<sup>42</sup> The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) *similars*, i.e. the look-likes., (3) hues. See *اللسان*.

<sup>43</sup> The human “intellect” has many names in Arabic, depending on what needs to be communicated in terms of its various functions, among them is the “inhibitor” or the *inhibiting*, or the *inhibitive intellect*, i.e. that which inhibits a person from doing the wrong things, under “normal” circumstances.

<sup>44</sup> The word *aba*=“أبى” means *categorically* (*absolutely, without exception*) refused, i.e. *not just simply refused*.

<sup>45</sup> The “ال” in “لنائبك” “القسم” is *juratory*= “and also for intensification. So “assuredly” is used.

<sup>46</sup> The expression: “even-place,” say The Qur'an commentators, means a *level middle ground known to all* between you and us, i.e. *as visible to all from all sides* and *not giving or implying any advantage to either side*.

<sup>47</sup> Quran commentators say very large groups of magicians and their supporters with various schemes.

<sup>48</sup> The word “waylonlakum” is an Arabic word that has three distinct meanings: (1) for you long lasting torture; (2) you belong to a valley in the Hell Fire with *intense heat*; (3) to you ruin.

[He] exfoliates you <sup>b</sup> by a torment; and <i>qad</i> ( <i>already and affirmatively</i> ) disappointed [he] whoever [he] forged.	وَقَدْ خَابَ مِنِ افْتَرَى
62. Then mutually altercated they <sup>z</sup> their matter among them and concealed they <sup>z</sup> the <i>najwa</i> <sup>49</sup> ( <i>secret-counsel</i> ).	فَتَنَزَّعُوا أَمْرُهُمْ بَيْنَهُمْ وَأَسْرَوْا التَّجَوَّى
63. Said they <sup>z</sup> : <i>en</i> <sup>50</sup> ( <i>not</i> ) [this-both] surely/except ( <i>are</i> ) twain magicians, both want to [both-exit] you <sup>b</sup> from your <sup>n</sup> land <sup>w</sup> by their twain magic and both go ( <i>away</i> ) by your <sup>n</sup> way, the exemplary/ideal ( <i>way</i> ).	قَالُوا إِنْ هَذَا لَسِحْرَانِ يُرِيدَانِ أَنْ سُخْرَجَانِ مِنْ أَرْضَكُمْ بِسُحْرِهِمْ وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُتَّقَىٰ
64. So let-gather you <sup>z</sup> your <sup>n</sup> cabal/scheme afterwards <i>eeto</i> ( <i>let-come you <sup>z</sup></i> ) <i>saffan</i> <sup>51</sup> ( <i>in serried rows</i> ); and <i>qad</i> ( <i>already and affirmatively</i> ) prospered today who <sup>p</sup> <i>ista'ala</i> <sup>52</sup> ([he] affirmably-overtopped, i.e. prevailed).	فَاجْمَعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفَّا وَقَدْ أَفْلَحَ الْيَوْمَ مِنْ أَسْتَعْلَىٰ
65. Said they <sup>z</sup> : O, <i>Mosa</i> ( <i>Moses</i> ), either [you <sup>s</sup> ] cast or that we be first of who <sup>p</sup> [he] casts.	فَالَّذِي قَالُوا يَمْوِسَىٰ إِيمَانًا أَنْ تَلْقَى وَإِمَانًا أَنْ نَكُونَ أُولَئِكُمُ الْفَرِيقَاتِ
66. Said [he]: rather let-cast you <sup>z</sup> ; then <i>edha</i> ( <i>suddenly/whereas</i> ) their ropes and their canes ( <i>were being</i> ) envisioned to him from their magic that it <sup>w</sup> ( <i>i.e. ropes and canes</i> ) <i>tas'aa</i> ( <i>skitter/running</i> ).	قَالَ بَلْ أَلْقُوا فَإِذَا حِبَامُهُمْ وَعَصِيهِمْ سُخِيلٌ إِلَيْهِ مِنْ سُحْرِهِمْ أَهْنَا تَسْعَىٰ
67. So <i>anjasa</i> ([he] anxiously-intuited) in himself <sup>w</sup> a <i>kheyfatan</i> <sup>53</sup> ( <i>a circumstantial state-of-fear</i> ) <i>Mosa</i> ( <i>Moses</i> ).	فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ
68. Said We: let-not fear [you <sup>s</sup> ]; verily you <sup>g</sup> , you <sup>s</sup> ( <i>are</i> ) the uppermost.	قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ
69. And let-throw [you <sup>s</sup> ] what ( <i>is</i> ) in your <sup>t</sup> <i>yameeney</i> ( <i>right-hand</i> ) [it <sup>w</sup> ] gulps what <i>ssana'ao</i> <sup>54</sup> ( <i>carefully-crafted they <sup>z</sup></i> ); verily only what <i>ssana'ao</i> ( <i>is</i> ) a magician's cabal; and prospers not the magician whence [he] came.	وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدَ سَاحِرٍ وَلَا يُفْلِمُ الْسَّاحِرُ حَيْثُ أَتَ فَأَلْقَى السَّاحِرُ سُجْدًا قَالُوا إِنَّمَا بَرَبُ هَرُونَ وَمُوسَىٰ
70. Then ( <i>had been</i> ) thrown the magicians <i>sujjaddan</i> <sup>55</sup> ( <i>in a kowtowing manner</i> ), they <sup>z</sup> said: we believed by Haroona's ( <i>Aaron's</i> ) and <i>Mosa's</i> ( <i>Moses</i> ) Lord.	قَالَ إِنَّمَاتُ لَهُ وَقَبَلَ أَنْ ءادَنَ لَكُمْ
71. Said [he]: you <sup>c</sup> believed for him before that [I]	

<sup>49</sup> The word “تجوی” has *three* distinct meanings: (1) the *secret* between two or more entities, (2) *the very entities* engaged in such a secret discussion, (3) *private soliloquy*.

<sup>50</sup> According to مقتی اللبیب مقتی اللبیب = “ إلا ” = “but.” See this تنافیة “إن” and the تنافیة “ل” in لساحران “لساحرین و سیبویه لساحرین” is for not this twain but twain magicians. Thus, إن هدان لساحران means: not this twain but twain magicians.

<sup>51</sup> The word “*saffa*”=“صفا” is an infinitive noun, hence that means come in rows.

<sup>52</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>53</sup> The word “*kheyfah*=“خیفة” is a noun etymologically it is خوفة “as if it is a once. Hence, it is a circumstantial “state-of-fear” for a given situation. See تاج العروس. So, this Ayah provides strong support for خیفة as stated. That is because Moses' *kheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses.

<sup>54</sup> The word “*chnuo*” is rooted in the verb صنع, which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal. In this case, they carefully crafted their magic.

<sup>55</sup> The word سُجْدًا = “*sujjaddan*” is an adverbial construct, see اعراب القرآن، لمحمد صافي, but since there is no English equivalent for such a construct I chose to say: “in a kowtowing manner” to express such a construct.

proclaim [for] you <sup>b</sup>; verily he, surely (*is*) your <sup>n</sup> chief, who <sup>a</sup> taught you <sup>b</sup> the magic; so [*I*] surely assuredly<sup>56</sup> cut-off your <sup>n</sup> hands <sup>w</sup> and your <sup>n</sup> feet of *khelafen*<sup>57</sup> (*opposite-sides*) and surely assuredly [*I*] crucify you <sup>b</sup> in the date-palm<sup>w</sup> trunks and surely assuredly know you<sup>z</sup> which of us (*is*) harder a torment and *abqa*<sup>58</sup> (*more: abiding/ lasting*). إِنَّهُ لِكَبِيرُكُمُ الَّذِي عَلِمْكُمُ السِّحْرَ فَلَا قُطِعَنْ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلِيفٍ وَلَا صَلَبَنْكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَ أَيْنَا أَشَدُ عَذَابًا وَأَبْقَى

72. Said they <sup>z</sup>: never [*we*] prefer<sup>59</sup> you <sup>g</sup> (*over ourselves*) on what came (*to*) us of the evidences <sup>w</sup> and Who *fattarana* ([*He*] *innately-perfectly-originated us*); so let-judge [*you s*] what you <sup>s</sup> (*are*) judging; verily only judge [*you s*] this <sup>w</sup><sup>60</sup> the life <sup>w</sup> of this world <sup>w</sup>. فَالْوَالَّنَ نُؤْثِرُكَ عَلَىٰ مَا حَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا إِنَّا مَمْنَنَا بِرَبِّنَا لِيغْفِرْ لَنَا خَطَّبِنَا وَمَا أَكْرَهْنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى

73. Verily we believed in our Lord, to forgive [*He*] for us our errors and what you <sup>h</sup> coerced us on it <sup>x</sup> of the magic <sup>x</sup>; and Allah (*is*) *khayron* (*choicer/ superior/ worthier*) and *abqa*<sup>61</sup> (*more abiding* [*He*]). إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُحْرِمًا فَإِنَّ لَهُ جَهَنَّمُ لَا يَمُوتُ فِيهَا وَلَا سُخَىٰ وَمَنْ يَأْتِمْ مُؤْمِنًا قَدْ عَمِلَ الصَّلَاحَتِ فَأُولَئِكَ هُمُ الْدَّرَجَاتُ الْعُلَىٰ

74. Verily it <sup>x</sup> whoever *ya'atee* ([*he*] *appears before*) his Lord (*as*) a criminal then surely for him (*is*) Hell <sup>w</sup> neither [*he*] dies in it <sup>w</sup> nor [*he*] lives (*in it w*). جَنَّتُ عَدَنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلَدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَرَكَ

75. And whoever *ya'atee* ([*he*] *appears before*) Him (*as*) a believer *qad* (*already and affirmatively*) worked [*he*] the righteous-works <sup>w</sup> then those for them (*are*) the ranks <sup>w</sup> the highs <sup>w</sup>. وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَأَضْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبْسَأْ لَا تَخْنَفْ دَرَكًا وَلَا تَخْشَىٰ

76. *Adnen's (Eden's)*<sup>62</sup> Paradises <sup>w</sup>/Gardens <sup>w</sup> run from under it <sup>w</sup> the rivers; immortals they <sup>z</sup> (*are*) in it <sup>w</sup>; and *tha'leka* (*afar-that-it/*) <sup>x</sup> (*is*) a requital (*for*) whom <sup>p</sup> *tazakka*<sup>63</sup> ([*he*] *iteratively purified/ exculpated and besotted/ suited himself / he paid his Zakah*). جَنَّتُ عَدَنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلَدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَرَكَ

77. And *laqad* (*verily, already and affirmatively*) We revealed<sup>64</sup> to *Mosa* (*Moses*) that *as're* (*let-[you s]* *nocturnally-ambulate/ travel*) by My *eba'de* (*worshippers/ submitters/ slaves*); then let-strike [*you s*] for them in the sea a dry path; let-not fear [*you s*] an overtaking and let-not *takhsha* (*[you s]* *reverently-fear*). وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَأَضْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبْسَأْ لَا تَخْنَفْ دَرَكًا وَلَا تَخْشَىٰ

<sup>56</sup> The "ل" in "لِ القُسْمِ" = "لِ الْقُسْمِ" = "لِ الْقُسْمِ" = "لِ الْقُسْمِ" = "لِ الْقُسْمِ" all are *juratory* amounting to = "التأكيد" i.e. affirmation, expressed in all cases by "assuredly".

<sup>57</sup> From "opposite sides" for example: the right hand and the left foot or the left hand and the right foot.

<sup>58</sup> The word "أَبْقَى" is a superlative adjective meaning: more abiding. It has no English equivalent *per se*.

<sup>59</sup> The word "نُؤْثِرُكَ" rooted in "أَثْرَ عَلَىٰ" especially "أَثْرَ عَلَىٰ" which means one giving preference to someone else over own-self. There is no such word in English. So, the closest approximation is to prefer.

<sup>60</sup> The demonstrative pronoun "this" in its present context refers to the "life." And "life" in Arabic is a feminine. That is why it is stated as "this."

<sup>61</sup> See footnote 58 above regarding "أَبْقَى".

<sup>62</sup> The word "عَنْ" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عَنْ" is center of Paradise. According to Abdullah Ibn Omar, "عَنْ" is a palace in Paradise enters it but a prophet, *sseddiq*, or martyr.

<sup>63</sup> The word "تَزَكَّىٰ" carries two meanings: (1) paid Islamic *zakah* (see Lexicon attached to this Translation) and (2) the meaning stated above, in this Ayah, i.e. "[*he*] had exculpated, besotted/ suited himself." See التفاسير and اللسان.

<sup>64</sup> See footnote 11 above regarding *revealed*.

78. Then followed them Pharaoh by his soldiers; so overlaid them of the *yamme* (*sea*) what overlaid them.

79. And misled Pharaoh his people and not [he] divinely-guided.

80. O, Israel's sons *qad* (*already and affirmatively*) We delivered you <sup>b</sup> from your <sup>n</sup> enemy and We appointed you <sup>b</sup> the right side (*of*) the *Ttoo're* (*Mount*) and *nazzala* (*iteratively descended*) We on you <sup>b</sup> the *Manna* (*sweet-dew which hardens like honey*) and the quail.

81. Let-eat you <sup>z</sup> of goodies <sup>w<sup>65</sup></sup> (*of*) what *razaqn* (*We provided you b*) and let-not *tattghow* (*you z consume it excessively/deprive others' needy of it*) in it <sup>x</sup> then (*would*) *ya'hello*<sup>66</sup> (*legitimate-/ betide*) over you <sup>b</sup> My wrath; and whoever *yabello* (*legitimates-/ betides*) over him My wrath then *qad* (*already and affirmatively*) *hawa*<sup>67</sup> ([*he*] *nose-dove*).

82. And verily I am surely *Ghaffaron* (*Ever/Stout Forgiver*) for whom <sup>p</sup> [*he*] repented and [*he*] believed and [*he*] worked righteously; afterwards *ihtada* (*he found and accepted the divine-guidance*).

83. And what hastened you <sup>g</sup> *a'n* (*off*) your <sup>t</sup> people, O, *Mosa* (*Moses*).

84. Said [*he*]: they (*are*) these on my foot track; and I hastened to You <sup>g</sup> my Lord (*so*) to [*You s*] delight.

85. Said [*He*]: so verily We *qad* (*already and affirmatively*) We essayed your <sup>t</sup> people from after you <sup>g</sup> and misled them the *Sa'meri*.

86. So returned *Mosa* (*Moses*) to his people angrily sorrowfully; said [*he*]: O my people has not your <sup>n</sup> Lord promised you <sup>b</sup> a promise *hasanan* (*meritorious-deed*); has then become long on you <sup>b</sup> the covenant; or wanted you <sup>c</sup> to *ya'hella*<sup>68</sup> (*legitimate/betide*) on you <sup>b</sup> a wrath from your <sup>n</sup> Lord; so you <sup>c</sup> unfulfilled my appointment.

87. Said they <sup>z</sup>: not unfulfilled we your <sup>t</sup> appointment by our own<sup>69</sup>; but we (*had been*) laden *awzar*<sup>70</sup> (*ill-*

فَاتَّبَعْهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشَّهُمْ  
مِّنَ الْأَمْمَ مَا غَشَّهُمْ

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى

يَسِّيْ إِسْرَائِيلَ قَدْ أَخْيَنْتُكُمْ مِّنْ  
عَدُوكُمْ وَوَعَدْتُكُمْ جَانِبَ الطُّورَ  
الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ  
وَالسَّلَوَى

كُلُّوا مِنْ طَيْبَتِ مَا رَزَقْنَكُمْ وَلَا  
تَطْغُوا فِيهِ فَيَحِلُّ عَلَيْكُمْ غَضَبِيِّ  
وَمَنْ سَخَّلَ عَلَيْهِ غَضَبِيِّ فَقَدْ  
هُوَى

وَإِنْ لَغَفَارٍ لِمَنْ تَابَ وَإِمَانٍ وَعَمَلَ  
صَلَاحًا ثُمَّ أَهْتَدَى

\* وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ  
يَنْمُوسِي

قَالَ هُمْ أُولَاءِ عَلَىٰ أَثْرِي وَعَجِلْتُ  
إِلَيْكَ رَبَّ لِتَرْضَىٰ

قَالَ فَإِنَا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ  
وَأَضَلَّهُمُ الْسَّامِرِيُّ

فَرَجَعَ مُوسَىٰ إِلَى قَوْمِهِ غَضَبِنَ  
أَسْفًا قَالَ يَنْقُومُ أَلَمْ يَعْدُكُمْ  
رَبِّكُمْ وَعَدَا حَسَنًا أَفَطَالَ  
عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ تَخْلِلَ  
عَلَيْكُمْ غَضَبِيِّ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ  
مَوْعِدِي

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا

<sup>65</sup> The word “طَيْبَاتٍ” = “goodies” = “goodies, w”= a feminine gender means anything *delectable and legitimate*.

<sup>66</sup> The word “يَحْلَّ” carries double meanings: *legitimate, betide*. Both could apply, hence: *legitimate/betide*.

<sup>67</sup> Here: هُوَيْ = “nose-dove” meaning *into the abyss of Hell*, as the Hell is known as “الهَاوِيَة”.

<sup>68</sup> See footnote 3364 above regarding *legitimate/betide*.

<sup>69</sup> The word “مِلْكٌ، بِفَتْحَةٍ أَوْ كَسْرَةٍ عَلَى الْمِيمِ وَسَكُونٍ عَلَى الْأَمِ” is *that which is owned*, here they are saying they did what they did *not on their own will*. As if they were saying it was beyond their control as they did not *own to do what should have been done*.

<sup>70</sup> The word *awzar* plural of “وزر”= *we'zr*, which means: *heavy: burden/sin/offense*. Translated parenthetically here as “heavy: burden/sin/offense” as it is a *heavy: burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for the vizier “وزير”= *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier’s responsibility is so enormous that if he makes a mistake, intended or not, it could be

*burdens/ sins/ offenses) of the people's adornment <sup>w</sup>; then we threw it <sup>w</sup>; so like *tha'leka* (*afar-that-it/*) <sup>x</sup> threw the *Sa'meri*.*

وَلِكُنَا حُلْنَا أَوْزَارًا مِّنْ زِيَّةٍ  
الْقَوْمٌ فَقَذَفُنَا فَكَذَّلَكَ الْقَوْمُ  
السَّامِرِيُّونَ AV

88. So *akhraja* ([*he*] produced) for them a calf<sup>x</sup> *jasadan*<sup>x71</sup> (*tinged-physique*) for it<sup>x</sup> a moo; then they<sup>z</sup> said: this (*is*) your<sup>n</sup> *elaho* (*deity*) and of *Mosa's* (*Moses*) *elaho* (*deity*), then [*he*] forgot<sup>72</sup> (*had ceased paying attention to*).

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ  
خُوازٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ  
مُوسَىٰ فَنَسِيَ AA

89. Do then not see they<sup>z</sup> that not [*it*<sup>x</sup>] returns to them a say and nor [*it*<sup>x</sup>] possesses for them harm nor a benefit.

أَفَلَا يَرَوْنَ أَلَا يَرْجِعُ إِلَيْهِمْ قَوْلًا  
وَلَا يَمْلِكُهُمْ ضَرًا وَلَا نَفْعًا AA

90. And *laqad* (*verily, already and affirmatively*) said for them *Haroono* (*Aaron*) of before: O, my people, verily only (*had been*) essayed you<sup>c</sup> by it<sup>x</sup>; and truly your<sup>n</sup> Lord (*is*) *Ar-Rahman*; so *ettabe'oney* (*let-you<sup>z</sup> closely-follow me*) and let-you<sup>z</sup> obey my command.

وَلَقَدْ قَالَ لَهُمْ هَرُونٌ مِّنْ قَبْلٍ  
يَنْقُومُ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمْ  
الْرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي AA

91. Said they<sup>z</sup>: never cease [*we*] on it<sup>x</sup> anchorites until returns to us *Mosa* (*Moses*).

فَالْأُولَاءِ نَجَرَحَ عَلَيْهِ عَدِيقَيْنَ حَتَّىٰ  
يَرْجِعَ إِلَيْنَا مُوسَىٰ AA

92. Said [*he*]: O, *Haroono* (*Aaron*), what prevented<sup>73</sup> you<sup>g</sup> *edb* (*when/ while*) you<sup>h</sup> saw them strayed they<sup>z</sup>.

فَالْمُؤْمِنُونَ يَهْرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ  
ضَلَّوْا AA

93. Do not *tatta'be'aney* ([*you<sup>s</sup>*] *closely-follow me*); have then you<sup>h</sup> disobeyed my command.

أَلَا تَتَبَعِّنَ أَفْعَصَيْتُ أَمْرِي AA

94. Said [*he*]: O, son of [*my*] mother; let-not take [*you<sup>s</sup>*] by my beard [*and*] nor by my head; verily I *khasheyto* (*reverentially-feared I*) that [*you<sup>s</sup>*] say: disunited you<sup>h</sup> among Israel's sons, and not awaited/observed [*you<sup>s</sup>*] my say.

فَالْمُؤْمِنُونَ لَا تَأْخُذُ بِلِحَيْتِي وَلَا  
بِرَأسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَقْتَ  
بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي AA

95. Said [*he*]: so what (*is*) your<sup>t</sup> *khat'bo* (*serious matter*), O *Sa'meri*.

فَالْمُؤْمِنُونَ يَسْمِرُ AA

96. Said [*he*]: I sighted by what not sighted they<sup>z</sup> by it<sup>x</sup>; so I grabbed a handful<sup>w</sup> from the messenger's track then I *nabatha* (*slightly-forsook*) it<sup>w</sup>; and like *tha'leka* (*afar-that-it/*)<sup>x</sup> lured-she<sup>y</sup> for me myself<sup>w</sup>.

فَالْمُؤْمِنُونَ بِمَا لَمْ يَبْصُرُوا بِهِ  
فَقَبَضْتُ قِبْضَةً مِّنْ أُثْرِ الرَّسُولِ  
فَبَذَّلَهَا وَكَذَّلَكَ سَوْلَتْ لِي  
نَفْسِي AA

97. Said [*he*]: so let-go [*you<sup>s</sup>*]; so verily for you<sup>g</sup> in the life<sup>w</sup> to say [*you<sup>s</sup>*]: no *mesas*<sup>74</sup> (*you<sup>s</sup> touch me not and I touch you<sup>f</sup> not*); and verily for you<sup>g</sup> (*is*) an appointment never (*to*) unfulfilled it<sup>x</sup> [*you<sup>s</sup>*]; and let-look [*you<sup>s</sup>*] at your<sup>t</sup> *elah'e*<sup>x</sup>

فَالْمُؤْمِنُونَ فَادَّهَتْ فِإِنْ لَكَ فِي الْحَيَاةِ  
أَنْ تَقُولَ لَا مَسَاسَ وَإِنَّ لَكَ  
مَوْعِدًا لَنْ تُخْلِفَهُ وَأَنْظِرْ إِلَى إِلَاهِكَ AA

fatal to him and others. Thus, I chose to further qualify “burden/ sin/ offense” by the word “ill” as such qualification, *really and truly best approximate the seriousness* of such a burden in reference. See *اللسان* *الراغب*.

<sup>71</sup> The word “جَسَدٌ” = a *tinged-physique* versus “body” be it *tinged* (colored) or *not*. See *اللسان* *الراغب*.

<sup>72</sup> The word “نسِيٰ” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See *اللسان*.

<sup>73</sup> That is said *Moses* to *Aaron*: what prevented you from following me? Or what prevented you when you saw them wronging by retreating upon the calf not to be angry at them and command them to follow my way in the worship of Allah?

<sup>74</sup> The expression “لا مساس” means: touch me not and simultaneously I touch you not.

(deity)<sup>x</sup> which<sup>x</sup> you<sup>h</sup> remained on it<sup>x</sup> (as) anchorite; assuredly<sup>75</sup> [we] grind<sup>76</sup> it<sup>x</sup>; afterwards we assuredly dissipate it<sup>x</sup> in the *yamme* (*deep and extended body of salty or sweet water*), *nasfan*<sup>77</sup> (*what dissipation*).

الَّذِي ظَلَّتْ عَلَيْهِ عَاكِفًا لَنْحَرَقَنَهُ  
ثُمَّ لَنْتَسِفَنَهُ فِي الْيَمِّ نَسْفًا

98. Verily only your<sup>n</sup> *elaho* (deity) (is) Allah, Who (*there is*) not an *elaha* (*a deity*) except Him; expanded<sup>78</sup> [He], my Lord everything omnisciently.

إِنَّمَا إِلَّا هُنْكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا  
هُوَ وَسَعَ كُلَّ شَيْءٍ عِلْمًا

99. As *tha'leka* (*afar-that-it/*)<sup>x</sup> [We] narrate on you<sup>g</sup> of the *anba'e*<sup>79</sup> (*significant-and-availing-news*) (of) what *qad* (*already and affirmatively*) antedated; and *qad* (*already and affirmatively*) *aa'tayna* (*We gave*) you<sup>g</sup> from *ladon*<sup>80</sup> (*directly and possessively from*) Us the *kra* (*Qur'an/repute/Hadeeth-messages*).

كَذَلِكَ نَقْصُ عَلَيْكَ مِنْ أَبْيَاءِ مَا قَدَّ  
سَبَقَ وَقَدْ ءَاتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا

100. Whoever [he] shunned *a'n* (*off*) it<sup>x</sup> then verily [he] bears, The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day<sup>x</sup>, a *nezra*<sup>81</sup> (*an ill-burden/sin/offense*)<sup>x</sup>.

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ تَحْمِلُ يَوْمَ  
الْقِيمَةِ وزِرًا

101. Immortals they<sup>z</sup> (*are*) in it<sup>x</sup>; and fouled for them The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day<sup>x</sup> a burden.

خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيمَةِ  
حَمْلًا

102. Day (*to be*) blown in the horn and [We] throng the criminals that Day blue-(eyed)<sup>82</sup>.

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَخْشُورُ  
الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا

103. *Yatakhataoona* (*mutually lower they<sup>z</sup> their voices/whisper*) among them: *en*<sup>83</sup> (*not*) waited you<sup>c</sup> except ten.

يَتَخَفَّتُونَ بَيْتَهُمْ إِنْ لَيْثُمْ إِلَّا  
عَشْرًا

104. We (*are*) knowinger by what they<sup>z</sup> say; *edh* (*when/while*) says their most-ideal way *en* (*not*) waited you<sup>c</sup> except a day.

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ  
أَمْثُلُهُمْ طَرِيقَةٌ إِنْ لَيْثُمْ إِلَّا يَوْمًا

105. And ask you<sup>g</sup> they<sup>z</sup> *a'n* (*regarding*) the mountains; so let-say [you<sup>s</sup>]: dissipates it<sup>w</sup> my Lord *nasfan*<sup>84</sup> (*arrant-dissipation*).

وَسَعَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا  
رَبِّ نَسْفًا

106. So *yatharo* ([He] leaves/lets) it<sup>w</sup><sup>85</sup> *qa'an* (*plainly-/flatly*), *ssafssafan* (*levelly/evenly*).

فَيَذْرَهَا قَاعًا صَفَصَافًا

107. Not see [you<sup>s</sup>] in it<sup>w</sup> a crookedness nor a ruggedness.

لَا تَرَى فِيهَا عَوْجًا وَلَا أَمْتًا

<sup>75</sup> The "ل" in "لحرقه" and "لتنتسفه" are *juratory*-*"القسم"* = "التأكيد" i.e. affirmation, expressed in both cases by "assuredly".

<sup>76</sup> The word "حرق" linguistically has two distinct meanings: (1) repetitively burned with fire, and (2) grinded a metal with a grinder to crush, pulverize or reduce in size that metal. Thus, meaning (1) with respect to this great Ayah does not seem to be applicable as it would leave the *Sa'meri*'s "*elab*" intact except purified from other debris, which is definitely not what Mosa (Moses) intends by way of punishing the *Sa'meri*.

<sup>77</sup> The word "نسفا" is the infinitive noun of the verb. That means intensifying the verb's action infinitely. Hence the use of the *interjectional* "what" in the parenthesis to indicate such infiniteness.

<sup>78</sup> The word "واسع" = "Expanded" means is already broadened to contain/include/comprehend.

<sup>79</sup> See the Lexicon attached to this Translation for "naba'a."

<sup>80</sup> The word "لدن" is closer than "عند" as you can say: "عندِ مال و المآل ليس بقيضتك الان," thus, which closer spatially and more specific. So, "directly and possessively from" (Us) seems to indicate such closeness. See the *lisan*.

<sup>81</sup> See footnote 70 above regarding *ill-cumber* = "وزر."

<sup>82</sup> The Arabs consider "blue-eyes" as a bad omen. Or because when so thirsty their eyes turn blue.

<sup>83</sup> That is they say to each other: you lived in the world but only ten, i.e. slighting their stay in the world..

<sup>84</sup> The word "نسفا" is the infinitive noun of "نسف" indicating intensity. Hence, "arrant" is prefixed.

<sup>85</sup> The word "it" is used in reference for, according to Merriam Webster Dictionary, "a group or classification of individuals or things." In this case the *mountains*. But it could also apply to the *Earth*.

108. Then-day *yatta'be'ona* (*closely-follow they<sup>z</sup>*) the summoner, no crookedness for him; and *kha'sha'at*<sup>86</sup> (*submittingly quieted*) the voices for *Ar-Rahma'ne*; so not hear [you<sup>s</sup>] except a whisper.

يَوْمَئِذٍ يَتَبَعُونَ الدَّاعِ لَا عَوْجَ  
لَهُ وَخَشَعَتُ الْأَصْوَاتُ لِرَحْمَنٍ  
فَلَا تَسْمَعُ إِلَّا هَمْسًا

109. Then-day benefits not the intercession <sup>w</sup> except whom<sup>p</sup> permitted for him *Ar-Rahma'no* (= *Ar-Rahman*) and [*He*] delighted for him a say.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعةُ إِلَّا مَنْ أَذْنَ  
لَهُ الرَّحْمَنُ وَرَضَى لَهُ قَوْلًا

110. Knows [*He*] what (*is*) between their hands<sup>w<sup>87</sup> and what (*is*) behind them; and not they<sup>z</sup> encompass by Him knowledge.</sup>

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ وَلَا  
شُحِطُونَ بِمَا عِلِّمَهُمْ

111. And *ana'te* (*distressed/humbled*) the faces (*entities*) for The *Hayyé* (*Living/Alive*) The *Qayyome*<sup>88</sup> (*The Ever-Sustainer*); and *qad* (*already and affirmatively*) disappointed whoever [*he*] bore an injustice.

\* وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ  
خَابَ مَنْ حَمَلَ ظُلْمًا

112. And whoever [*he*] works of the righteous-works<sup>w</sup> while he (*is*) a believer, then neither fears [*he*] an injustice and nor a diminution (*of his dues*).

وَمَنْ يَعْمَلَ مِنَ الصَّالِحَاتِ وَهُوَ  
مُؤْمِنٌ فَلَا خَافُ ظُلْمًا وَلَا هَضْمًا

113. And like *tha'leka* (*afar-that-it/*) <sup>x</sup> We descended it <sup>x</sup> Qur'an<sup>x<sup>89</sup> Arabic; and We variegated in it <sup>x</sup> of the menace, *la'alla* (*craving currently unavailable deed that/- perhaps*) they *yattaqoona* (*they<sup>z</sup> reverentially guard not to displease Allah*) or [*it* <sup>x</sup>] discourses for them *thekra* (*repute/Hadeeth-messages/exhortation*).</sup>

وَكَذَلِكَ أَنْزَلْنَا فُرْءَانًا عَرَبِيًّا وَصَرَفْنَا  
فِيهِ مِنَ الْوَعِيدِ لِعَلَمِهِ يَتَقَوَّنُ أَوْ  
تَحْدِثُهُمْ ذِكْرًا

114. *Sota'aala* ([*He*]ever elevated) Allah, The King The Right; and let-not hasten [you<sup>s</sup>] by The Qur'an from before that (*to be*) judged/finished<sup>90</sup> to you its<sup>x</sup> revelation<sup>91</sup>; and let-say [you<sup>s</sup>]: my Lord [*let-You<sup>s</sup>*] augment me knowledge.

فَتَعْلَمَ اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ  
بِالْقُرْءَانِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ  
وَحْيِهِ وَقُلْ رَبِّ زَادَنِي عِلْمًا

115. And *laqad* (*verily, already and affirmatively*) We covenanted to Adam from before; then [*he*] forgot<sup>92</sup>; and [*We*] found not for him a resolve<sup>93</sup>.

وَلَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلُ  
فَنَسِيَ وَلَمْ يَخْدُ لَهُ عَزْمًا

116. And *edb* (*when/since*) We said for the angels: let-kowtow you<sup>z</sup> for Adam; so they<sup>z</sup> kowtowed except Eblisa *aba*<sup>94</sup> ([*he*] categorically refused).

وَإِذْ قَلَنا لِلْمَلَائِكَةِ أَسْجَدُوا لِآدَمَ  
فَسَجَدُوا إِلَّا إِبْلِيسُ أَبِي

<sup>86</sup> The word “خشوع” *خُشُوع* more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior. But “خشوع” denotes *submission* or *subsiding* of sight and sound as well. See *اللسان*. So “خشوع الأصوات” seems to mean that *all the voices had subsided in quietness*. Hence, *submittingly quieted*.

<sup>87</sup> The statement; “between their hands” means before or in front of them.

<sup>88</sup> The word “الْقَيُّومُ” means *The Ever Multitudinous Sustainer of life and everything in existence*, and that is *Allah* (SWT). Such a designation is *one of His most beautiful attributive names*.

<sup>89</sup> That is: all its words are *Arabic*. So, the word's pronunciation, spelling, and most importantly meaning all are *Arabic*. This shall be complemented by *Arabic tongue expression*, (S 46:12).

<sup>90</sup> That is until the *entire specific* revelation is brought to the required *end*.

<sup>91</sup> See footnote 11 above regarding *revealed*.

<sup>92</sup> The word “نسى” has dual meanings: (1) “forgot” or (2) *dismissed or dispelled*, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does *not forget*, but He *chooses to cease paying attention to something*. See *اللسان*.

<sup>93</sup> That is to resist temptation.

<sup>94</sup> The word *aba*=“أبى” means *categorically (absolutely, without exception)* refused, i.e. *not just simply refused*.

117. So We said: O, Adam; verily this (*is*) a foe<sup>95</sup> for you<sup>g</sup> and for your<sup>t</sup> spouse; so let not assuredly exits [*he*] you both from the Paradise<sup>w</sup> then (*both have*) misfortune<sup>96</sup>.

فَقُلْنَا يَتَعَادُمْ إِنْ هَذَا عَدُوٌّ لَكُ  
وَلَرَوْجَكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ  
فَتَشَقَّقَ ١٧

118. Verily for you<sup>g</sup> in it<sup>w</sup> that neither starve [*you<sup>s</sup>*] nor denude/unclothe [*you<sup>s</sup>*].

إِنَّ لَكَ أَلَا تَجُوعَ فِيهَا وَلَا تَعْرِي  
١٨

119. And verily you<sup>g</sup> neither thirst in it<sup>w</sup> nor *tadh'ha* (*[you<sup>s</sup>] suffer sun heat*).

وَأَنْكَ لَا تَطْمَئِنُ فِيهَا وَلَا تَضْحَى  
١٩

120. Then whispered to him the Satan, said [*he*]: O, Adam shall I lead you<sup>g</sup> over the immortality tree<sup>w</sup> and a proprietorship not decays [*it<sup>x</sup>*].

فَوَسَوَسَ إِلَيْهِ الشَّيْطَنُ قَالَ يَتَعَادُمْ  
هَلْ أَدْلُكَ عَلَى شَجَرَةِ الْحَلْدِ وَمُلْكِ  
لَا يَبْلُى ٢٠

121. So both ate from it<sup>w</sup>; then appeared for them both their [*both*] *saw'ato* (*private parts*) and both took-on both covering over them both from the Paradise's<sup>w</sup> leaves; and disobeyed Adam his Lord, so *ghawa*<sup>97</sup> (*[he]: indulgently strayed and consequently was disappointed*).

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَةٌ  
وَطَفِقَا تَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ  
الْجَنَّةِ وَعَصَى إِذْ أَدْمَ رَبِّهِ فَغَوَى  
ثُمَّ أَجْتَبَهُ رَبُّهُ فَقَاتَ عَلَيْهِ وَهَذِي  
٢١

122. Afterwards *ejabaho* (*favorably and directly selected him*) his Lord then [*He*] relented on him and divinely-guided [*He*].

قَالَ أَهِبِطَا مِنْهَا حَيِّعاً بَعْضُكُمْ  
لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مُنِي  
هُدَىٰ فَمَنْ أَتَبَعَ هُدَىٰ فَلَا يَضُلُّ  
وَلَا يَشْقَى ٢٢

123. Said [*He*]: *ebbetta* (*let-you both: emigrate/immigrate/dwell/dwell-basely*) from it<sup>w</sup> together; some (*of*) you<sup>b</sup> for some foe<sup>98</sup>; then either/whenever<sup>99</sup> assuredly comes (*to*) you<sup>b</sup> from Me a divine-guidance, so whoever *etta'ba'a* (*[he] closely-followed*) My divine-guidance so neither strays [*he*] nor [*he*] (*receives*) misfortune<sup>100</sup>.

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ  
مَعِيشَةً ضَنْكاً وَخَشْرَهُ دِيَوْمَ الْقِيمَةِ  
أَعْمَى ٢٣

124. And whoever [*he*] shunned *a'n* (*off*) My *thekre* (*Qur'an/ Allah's message*), then verily for him (*is*) a straitened living-she<sup>y</sup>; and [*We*] thronged him The *Qeyamatey's<sup>w</sup>* (*Judgment's*) Day<sup>x</sup> blind.

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ  
كُنْتُ بَصِيرًا ٢٤

125. Said [*he*]: O, my Lord why thronged me You<sup>h</sup> blind while *qad* (*already and affirmatively*) I was *basseeran* (*keen: seer/ overall evaluator of the facts and their possible consequences*).

قَالَ كَذَلِكَ أَتَقْتَلُ إِيَّاكَ فَنَسِيَتَهَا ٢٥

126. Said [*He*]: like *tha'leka* (*he-that afar-it/ that*) came<sup>w</sup> (*to*) you<sup>g</sup> Our *Aya'te<sup>w</sup>* (*messages/ signs*) then forgot<sup>101</sup> (*ceased*

<sup>95</sup> See footnote 30 above regarding *foe*.

<sup>96</sup> See Ayah 2, at the beginning of this Surah.

<sup>97</sup> The word “انهمك في الضلال و خاب” = “غوى” see *السان* (*the man*). So he indulgently strayed and consequently was disappointed.

<sup>98</sup> See footnote 30 above regarding *foe..*

<sup>99</sup> This “ما” in “فَإِمَّا” is the “optional or durational ما.” Not an “extra” “ما,” as some say. I believe there is *not* any extra in the Qur'an.

<sup>100</sup> See Ayah 2, at the beginning of this Surah.

<sup>101</sup> The word “نسى” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See *السان*.

*paying attention to) it<sup>w</sup> you<sup>h</sup> and like *tha'leka* today (are to be) forgotten<sup>102</sup> (not paid attention to [you<sup>s</sup>]).*

127. And like *tha'leka* (*afar-that-it/*)<sup>x</sup> [We] requite whom<sup>p</sup> [he] squandered and not believed [he] by his Lord's *Aya'te<sup>w</sup>* (*miracles/signs/proofs*); and surely the Hereafter's<sup>w</sup> torment (*is*) harder and *abqa<sup>103</sup>* (*more abiding*).

128. Has then not divinely-guided for them how many<sup>104</sup> We perished before them of the generations, they<sup>z</sup> walk in their dwellings; verily in *tha'leka* (*afar-that-it/*)<sup>x</sup> surely (are) *Aya'te<sup>w</sup>* (*signs*) for possessors (of) the *nuha<sup>105</sup>* (*inhibitive-intellects*).

129. And *lawla* (*had it not been for*) a preceded<sup>w</sup> word<sup>w</sup> from your<sup>t</sup> Lord, surely [was] an imperative and *ajalon* (*term-limit*) *musamma<sup>106</sup>* (*that which is designated and/or named*).

130. So *issber* (*let-hold on patiently [you<sup>s</sup>]*) over what they<sup>z</sup> say; and *sabbel<sup>107</sup>* (*let-say [you<sup>s</sup>]*: *subhana Allah*) by your<sup>t</sup> Lord's praise before rise<sup>x</sup> (*of*) the sun and before its<sup>w</sup> setting; and of the night's segments then *sabbeh<sup>108</sup>* and day's ends, *la'alla* (*craving currently unavailable deed that, perhaps*) your<sup>g</sup> delight [you<sup>s</sup>].

131. And let-not assuredly extend [you<sup>s</sup>] your both eyes<sup>w</sup> to what *matta'na* (*We let relish the temporary worldly delights*) by it<sup>x</sup> *azwajan<sup>109</sup>* (*kinds*) of them, the life's<sup>w</sup> flower<sup>w<sup>110</sup> (*of*) the world<sup>w</sup> to essay them in it<sup>x</sup>; and your<sup>t</sup> Lord's *rez'qo<sup>x</sup>* (*provision/victual for sustenance*)<sup>x</sup> (*is*) *khayron* (*choicer/superior/worthier*) and *abqa<sup>111</sup>* (*is more abiding [if]*).</sup>

132. And let-command [you<sup>s</sup>] your<sup>t</sup> family<sup>w</sup> by the Prayer<sup>w</sup> and *isstta'ber<sup>112</sup>* (*let-acquire-patience [you<sup>s</sup>]*) on it<sup>w</sup>; not ask you<sup>g</sup> [We] a *rez'qan<sup>x</sup>* (*provision/victuals for sustenance*)<sup>x</sup>; *Nar'zoqo* ([We] give *victuals for sustenance to*) you<sup>g</sup> and the *aa'gebato* (*consequence*)<sup>w</sup> (*is*) for the *taqwa<sup>113</sup>* (*reverential guarding against Allah's displeasure*).

133. And said they<sup>z</sup>: *lawla* (*why does not*) *ya'atee<sup>x</sup>* (*[he] produces/comes about to*)<sup>x</sup> us by an *Aya'tan<sup>w</sup>* (*miracle*) from his Lord; has [and]<sup>114</sup> not *ta'atee<sup>w</sup>* (*come/shown to*)<sup>w</sup> them evidence<sup>w</sup> (*of*) what (*is*) in the wrists<sup>115</sup> the firsts<sup>w</sup>.

وَكَذِلِكَ الْيَوْمَ تُنسَى

وَكَذِلِكَ تَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ  
بِعَايَاتِ رَبِّهِ وَلَعِذَابُ الْآخِرَةِ أَشَدُ  
وَأَبْقَى

أَفَلَمْ يَهْدِهِمْ كَمْ أَهْلَكَنَا قَبْلَهُمْ مَنْ  
الْقَرْوَنُ عَمَّشُونَ فِي مَسِكِنِهِمْ إِنَّ فِي  
ذَلِكَ لَذَيْتَ لَا وِلِيَ اللَّهُ هُنَّ

وَلَوْلَا كَلْمَةً سَبَقَتْ مِنْ رَبِّكَ لَكَانَ  
لِزَاماً وَأَجَلٌ مَسْمَى

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ  
رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ  
غُرُوبِهَا وَمَنْ ءاَنَّا يَ الْبَلْ فَسَبِّحْ  
وَأَطْرَافَ الْهَبَارِ لَعَلَّكَ تَرْضَىٰ

وَلَا تَمْدَنَ عَيْنِيكَ إِلَىٰ مَا مَتَعَنَا بِهِ  
أَرْوَاجًا مِنْهُمْ زَهَرَةُ الْحَيَاةِ الدُّنْيَا  
لِنَفْتَهُمْ فِيهِ وَرَزَقْ رَبِّكَ خَيْرًا وَأَبْقَى

وَأَمْرَأْهُوكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا  
لَا نَسْعَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ  
وَالْعِقْبَةُ لِلتَّقْوَىٰ

وَقَالُوا لَوْلَا يَأْتِينَا بِعَايَةٍ مِنْ رَبِّهِ  
أَوْلَمْ تَأْمِنُمْ بِيَنَةٍ مَا فِي الْصُّحْفِ  
الْأُولَىٰ

<sup>102</sup> Ibid, regarding *forgot*.

<sup>103</sup> See footnote 58 above regarding *أَبْقَى*.

<sup>104</sup> The word “مَمْ” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

<sup>105</sup> The human “intellect” has *many names* in Arabic, depending on what needs to be communicated in terms of its various functions, among them is the “inhibitor or the inhibiting, or the inhibitive intellect,” i.e. that which *inhibits* a person from doing the wrong things, under “normal” circumstances.

<sup>106</sup> The word “*musamma*” is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.

<sup>107</sup> The phrase “*subhana Allah*,” means: *hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah*.

<sup>108</sup> The word *sabbeh* means: (*let-say [you<sup>s</sup>]*: *Subhana Allah*, see footnote 3321 above regarding *subhana Allah*).

<sup>109</sup> See footnote 42 above regarding *زَوْج*.

<sup>110</sup> The “flower of the life of the world” means the splendor of enjoyment in the life of the world.

<sup>111</sup> See footnote 58 above regarding *أَبْقَى*.

<sup>112</sup> The word “*اصْطَبِرْ*” means *acquirer patience* or he who was being tested for his *patience* or *acquiring it*.

<sup>113</sup> The word “*taqwa*=“*تَقْوَى*” means: (1) *adherence to Allah's Criteria of prescription and proscription in order to obtain His pleasure*. And (2) it is *guarding and protecting against Allah's displeasure or any undesirable outcome*.

<sup>114</sup> The Arabic interrogative-castigatory particle “أَوْلَمْ” (*implying negation*) is made up of *three parts* (وَ), (فَ), (وَ) = (and) “أَوْلَمْ,” meaning: does *it*, referring to the *fact*, or *sound logic* of the *evidence* or *clear situation*. The (وَ) = (and)

134. And had (*that*) surely We perished them by a torment from before him<sup>116</sup> surely (*would have*) said they<sup>z</sup>: our Lord *lawla* (*why have not*) [You<sup>s</sup>] sent (*to*) us a messenger, so that *natta'be'a* ([*we*] closely-follow) Your<sup>t</sup> *Aya'te<sup>w</sup>* (*messages/signs/proofs*) from before that [*we*] (*self*) humiliate or [*we*] (*self*) disgrace.

وَلَوْ أَنَا أَهْلَكْتُهُمْ بِعَذَابٍ مِّنْ قَبْلِهِ  
لَقَالُوا رَبُّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا  
رَسُولًا فَنَتَّبِعْ إِيمَانَكَ مِنْ قَبْلِ أَنْ  
نَذِلْ وَنَخْزِنَ

135. Let-say [you<sup>s</sup>]: each (*is*) *mutarabbesson*<sup>117</sup> (*he that awaits*); so let-await you<sup>z</sup> then you<sup>z</sup> shall know who<sup>p</sup> (*are*) companions (*of*) the even/just the *Sseratte* (*road/way*), and who<sup>p</sup> *ihtada* (*he found and accepted the divine-guidance*).

قُلْ كُلُّ مُتَرِّصٌ فَتَرَصُّوا  
فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الْأَصْرَاطِ  
السَّوِيِّ وَمَنْ آهَدَنَى

component is (و) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. See the *Lexicon* attached to this *Translation* for more elaboration.

<sup>115</sup> The word “**صحف**” = “writs,” is a “broken plural,” so its *qualifier* is to be *feminized*. Hence: [she-firsts].

<sup>116</sup> That is the messenger to them.

<sup>117</sup> The word “**ترصّن**” means to *remain awaiting for further development* (good or bad) to happen to another. See **الهادی** +